THE BLACK MAN

AFRICA

THE AUTHENTIC VOICE OF GARVEYISM IN JAMAICA

ONE GOD
ONE AIM
ONE DESTINY

PUBLISHED BY THE AFRICAN NATIONALIST UNION

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12 Mona Road,
Kingston 6.

A RACE WITHOUT AUTHORITY AND POWER IS A RACE WITHOUT RESPECT
.... Marcus Garvey

REMEMBER YOUR COLOUR AND CLEAVE TO THE BLACK
.... Paul Bogle

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MWALIMU MARCUS GARVEY SPEAKS:

This issue of the Blackman contains a wide range of commentary from people in different age groups and in different walks of life.This is all to the good.Our publication is intended to be the legitimate voice of the African people of this African country,Jamaica.Despite the preponderant influence of the whites, yellows and mulattoes in the social and economic life of the country,the black African must strive to make his voice heard with the limited means at his command.Let the people speak.We need meaningful black thoughts from black people.
Some of the material may not be elegantly presented or exhibit a graceful and concise prose style;but what it lacks in felicity of diction it more than compensates in sincerity of expression.
For too long has the legitimate voice of the people been stifled in this hypocritical and philistine society.Speak out black people! Let the voice of Africa sound in the land!

ROBERT LIGHTBOURNE'S NEW YORK PERFORMANCE

There was recently a committee established to examine and make proposals on the natural resources of the Caribbean region.Among the recommendations of the committee were proposals for national--ising mineral wealth and other basic resources which are now owned and exploited by the alien people of Western Europe and North America.These heretical proposals got to the ears of the plantation owners in Canada and the United States.They got angry and sent down to the chief charge hand,Hugh Shearer,to know what the slaves were up to on the plantation.Hugh,worried about losing his job as chief charge hand,because that eager beaver Michael Manley is anxious to take over,sent one of the real big house slaves up to New York to reassure the masters that all was really well on the plantation.Bob,never one to let the good old plantation down,put a first class performance.He made the masters realise that the majority of the slaves knew how their bread was buttered and were quite satisfied with the doings on the plantation.We were responsible slaves who had always respected the masters' property and we were not likely to do anything rash so long as we got the regular crumbs that fell off the masters' table.
There were a few hot-headed young slaves who spoke openly of Black Power and African Socialism but the majority of the slaves were too lazy and stupid to think of taking over the plantation and running it themselves.He advised that so long as the masters did not apply the lash too strenuously and made certain that the slaves got a belly-full now and again,the plantation would be nice and quite as it was in the good old days.He further emphasized that neither his party nor the loyal opposition would countenance any seizure of the masters' 'property by the slaves.

This exhibition by Mr Robert Lightbourne is certainly one of the most disgusting examples of the Neo-Colonialism which Dr Nkrumah spoke so much about.It was a servile performance played out to a packed house of capitalist overlords of an alien race. How can the puppets of the two party system excuse such an obvious exhibition of the master/slave relationship?It was interesting to note that Mr Lightbourne was able to speak authoritatively on the PNP's attitude to nationalisation.He has certainly not been refuted by the comrade leader Joshua.How closely alighed are the policies and principles of the comrades and labourites!It is no wonder that we national socialists say- a plague on both their houses.

POLICE ONSLAUGHT ON BLACK MILITANTS IN U.S.A.

On July 26,Carl Hampton a young militant of the African race was shot and killed by white policemen in Houston,Texas.This is the latest act of genocide by the police in the U.S.A. of which we have information.It appears that there has been an organised effort to exterminate militant and radical blacks in that country.Of course,we in Jamaica do not suffer by comparison,as our police force is doing an excellent job of exterminating black people.Hardly a week passes that some underprivileged black African is not shot by the police because he attacked them with a knife or a machete.How determined our people are to resist the guardians of law and order even with the most primitive weapons!

It was not long ago that five men were killed when Jamaican police surrounded a house in the Corporate area.The fact that so many men were killed in one police action has not caused any concern in this country which has always been notorious for its open contempt for the black man's life,liberty and well-being.

In the United States at any rate,the police onslaught has evoked some amount of concern - and not only from the members of the black community.The following excerpt from the Columbia Daily Spectator a newspaper of Columbia University,New York, is highly instructive:(-Dec. 1969)

"Police forces in many major American cities have virtually become private armies in the last sev--eral years,armies with their own political lev--erage and objectives,enjoying virtual immunity from the law they supposedly uphold.
In the past 14 months,the police departments of Los Angeles,San Francisco,Chicago,Kansas City, New York,and Hartford,Conn. have been waging an apparently extra-legal war against the Black Panther Party.Twenty-eight Panthers have been killed,and at least 40 others jailed on charges ranging from conspiracy to commit murder to con--spiracy to destroy public property.
Virtually every influential members of the Panther Party has been killed,jailed,or forced into exile abroad-an unequalled toll for leadership in any American political party,radical or reformist, since the repression of the IWW in the first two decades of this century.
In Chicago this weekend,two Panthers-Fred Hampton, deputy Chairman of the Illinois Panther chapter, and Mark Clark-were killed in what the police termed a "shoot-out".According to press reports,however, the two Panthers were apparently murdered in their beds.An autopsy report quoted in yesterday's New York Times indicated that Mr Hampton had been shot at close range by someone standing above and behind him;despite police claims that "at least 200 shots" were fired at them,no bullet holes were found around the doors they used to enter the Panther headquarters, while the area where the two Panthers were killed was riddled with shell holes."

The article went on to call for a national enquiry into what was termed the 'private war' of the various police forces against the black militants. It should now be clear to all the extent to which our bretheren in the United States are under attack by the forces of the power structure. Whether in North America or in the Caribbean the hand of Babylon falls heavily on the African.

THE AGIOS NICHOLOAS

The Greek cargo vessel Agios Nicholoas docked in Kingston on Friday 24th, July 1970. Two African brothers - one from Ethiopia, the other from Somaliland-as soon as they were able to leave the ship, reported to the portworkers who were standing by to unload cargo that they had been brutalised by the Greek crew. They reported that they had been approached for homosexual relationships and when they had refused, they were savagely beaten and locked up for seven days without food. On learning of the acts of cruelty towards their African brothers by the white perverted Greeks, who are famous from days antiquity for unnatural practices, the Jamaicans went on board the ship and proceeded to seek vengeance for the acts meted out to members of our race. They attacked the white scum and savaged them so mercilessly that detachments of police, loyal slaves, had to be brought to the scene to rescue the Greeks. African Nationalists were proud of this example of how Africans could come to the aid of each other in a time of stress. We want more examples of this kind of African unity. Remember, all black men are brothers.

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SOUNDS FROM THE GRASSROOTS

12 Mona Road.
Kingston 6.
Jamaica, W.I.
May 15, 1970

Mr Sylvester Ayre.
St John's Road P.A.
Spanish Town.

Dear Mr Ayre,

Thank you very much for your interesting letter. I have not been able to answer you before because of the tremendous pressure of work. I have to be here, there and everywhere.

There are several good points in your letter, and I hope that we will be able to quote excerpts in a future issue of "The Blackman".

As regards sale of "The Blackman", the fact is that issues go so quickly that we really are trying to match production with demand. When we begin to exceed our current outlet I will bear you in mind.

Yours in African Brotherhood.

.....
Marcus Garvey Jnr.
President,
African Nationalist Union.

St.Johns Road P.A.
Spanish Town-
April 18,1970.

The Editor,
The Blackman,
African Nationalist Union,
Kingston.Ja.

Dear Sir,

In the interest of Black Jamaicans,who stand in great need of finding a cultural source of identity which has a common ethnic origin,films depicting African culture,heritage and general way of life should be introduced into Jamaica. This would convey to the confused minds of Black Jamaicans , who have been misled to believe that their ancestral land- Africa,is little more than a mineral-rich jungle roamed over by wild animals and savage sub-humans,a sense of obligation to be identified with their original Motherland.
Removing the stigma of shame emitted from the slavemaster's assessment of Africa,by which Black Peoples in the West are influenced,great strides could be made along the way to moral awakening and to the need for universal unity of the entire Black Race.....
The richness of Africa's history and culture should,by films and literature,be fully projected in such a way that Black Jamaicans and others elsewhere,might become rightly thrilled into wanting to associate and identify themselves with their Motherland instead of following faithfully the traditions and customs of the white world and perpetuating their alien, unnatural culture which automatically results in the creation of an anti-self state of mind by existing with white souls incarnated into black bodies.....
White peoples' criteria are the only standards by which they judge beauty of persons or things which leave little wonder that so many "black-white",so-called negroes think they are "black and ugly" and therefore inferior to lighter shades of complexion and to white facial pictures.
But even less wonder is the blasphemous,self-hating,racial suicide perpetrated by many Black Peoples in many lands in the form of hair-straightening and skin-bleaching.These are the glaring,sad facts that shout their deep-seated desire to become as white as possible in order to find identity with the alien white race;a race of people who have,through centuries of living and working together until vast empireswere built, never learned to accept black People with equality as human beings entitled to fair treatment in any form whatever.
The mass of Afro-Jamaicans are sound asleep to the necessity for true self-discovery.They evidently suspect no mischannell- -ing of their racial pride and dignity which consequently nourishes complacency and ignorance of their duplicated existence.
Properly documented,films based on past and present glories of Africa could be a burning torch to light up their dark world of moral unconsciousness and help to rechannel their mistaken outlook by way of opening a fresh resource of cultural and spiritual inspiration that is compatible to their racial kind.

Already in Jamaica a good deal of Afro-styles in clothing appears which represents the inevitability of the African image breaking through European taboos.This trend should be encouraged by all means available but much of this promotion,by itself,will not change the white personality in any Black person.What is needed,Mr Editor,is not merely a popular fad from clothes designers imposed on their minds from 'outside-in; it is a transformation of concept attained through natural,spontaneous inspiration that operates from 'inside-out' that will bring the desired result.

I am,
Dear Sir,
Yours respectfully,
Sylvester Ayre.

Black People,with
Black Souls,who see
Black Beauty,and live with
Black Dignity,inevitably wield
Black Power -
Ayre

HAIR

(THE POINT OF VIEW OF TWO JAMAICAN SCHOOLGIRLS)

Recently my friend and I had been scanning through some letters in an issue of the 'Ebony Magazine'.The main problem.seemed to be a claim by the black women that white women were stealing away our 'Adonises',but one certain letter shocked,hurt,infur--iated and did just about everything bad to us. It was entitled 'Return to the iron comb'.A black woman(we hardly believed that she could ever be a black woman) was saying that our men were finding us less attractive since we started wearing the Afro hairstyle.I for one,can't see for the life of me why she could ever think so.Anyway,she went on to say that the Afro hairstyle was beginning to give us a masculine look.Now,I have studied and noticed carefully different kinds of Afro and have spoken with a few hairdressers(which wasn't all that necessary) and consequently have learnt that texture of hair,irregularities in length of hair(e.g. - longer in the front than in the back or vice-versa) will greatly affect the presentation of that beautiful style.Hence we see some women emerging with a great big shock of hair jutting out front(commonly called a tony-C) which I will admit looks extremely masculine.Well the black girls who are wearing this hairstyle can take heed now,just try to tone down that 'tony-C' for it really looks masculine and our black boys like us feminine.
Still I must say that whoever that black woman is she had better start to look around at more beautifully executed Afros -softly accentuated exotic looking heads.The Afro in our opinion is the greatest hairstyle that has ever been created.It shows how proud we are of our unique gift.We must stop to mention some--thing about the girls who abuse the hairstyle by running through it the "instruments of torture" and then fuzzing it up and

declaring they are "lady souls".It hurts us,it makes us feel mad and angry because we believe if you are coming Afro come straight- the raw born kinks- no tainted kinks.

We do not wish to be mistakon here.We do not want to tell any girl what to do with her hair-how to do it.But I think we have had centurics of flashing hair out of our eyes like the white girl.Now reason with us girls - don't you think we have had enough trying and succeeding to have our hair 'down in our eyes' flying all over our shoulders like the white girls? We know that many of you are going to feel angry about this but a true black African girl would agree with us.

Now fellows your time now.Up until this day you haven't all got out of the craving for 'shoulder length hair'.We agree that our girls must be feminine because make no fun about it, you are truly masculine.But what does long limpy hair remind you of?And what does strong upright hair remind you of?Maybe nothing,you will say,but think about it again.Some of you declare that you like the'natural',fine- but what do you say when you see a girl going by with a natural(which she does not wear in the accepted Afro style),some funny remark like 'butoo' or such the like.We have heard them.

So watch out you ebony lady who think that all men are the same.I know men who definitely <u>love</u> the Afro hairstyle.Sometimes we can't blame them because as soon as one girl changes from the iron comb and starts going natural,she soon reverts to the iron comb quickly.

Most of us will have heard our parents at some time or the other being greatly alarmed and terrified that we have gone and cut off our hair to put up that hideous 'mass of hair' on our heads! Chinese and white girls can always bob their hair and no one says anything but as it appears to us,cool charming Afros are just about tantamount to their bobs.Although we wouldn't encourage any black girl to cut off her hair if she can prevent it- why,we cannot afford to waste even a strand foolishly!The kinks must go on!Who else has hair like ours! We are unique!
We are asking all sensible black girls all over Jamaica to join us in the campaign for more Afros.Do not wear it simply because it is a style,but wear it and mean it,be able to say- I am a true born black girl! Join us now-discard the iron comb. It reminds us of slavery.The countless iron teeth we see printed out on the beautiful skins of our girls - the countless number of girls who have lost a whole lot of their hair owing to the iron comb! Think about it now!Are you ashamed of your kinks?Do not hide them under the deceiving wicked tongs of the iron comb! Bring them out now!Bare them in front of everyone!Be able to say,'I am black and I am proud!!'

IF YOU HAVE NO CONFIDENCE IN SELF YOU ARE TWICE DEFEATED IN THE RACE OF LIFE. WITH CONFIDENCE YOU HAVE WON EVEN BEFORE YOU HAVE STARTED.

MARCUS GARVEY.

ARMY CONDITIONS

Dear Brothers and Sisters,

It gives me great pleasure to inform you all how your money is being spent on the army.The money spent on the army is going down the drain and is not being used in the right way.We need your support against the corrupt administration here and without every single one of you tax payers there would be no army because you are the upkeep.Here are three conditions which confront us,the food condition,medical and administrative condition.We will now look on the food and administration.

The food is below standard and always short,morning,noon and evening and what is left cannot be eaten because it has got stale or hasn't been cooked properly.When the soldiers complain to the officer or Sgt. in charge he says he cannot do anything since there is no more.Then if there is no more somebody must be rotten rich out of us.The food is not fit for the pigs but givenit to us.For instance,in the morning we get four slices of bread, alittle piece of butter sometimes none,a dark,dark-brown fry egg and a cup of green tea with some trash in it. That is for 300 days out of 365 days,every morning.At dinner time we get half a scoop of rice,one dumplin,one potato and three ounces of meat and some coloured water.Evening time,2 frankfurters,4 slices of bread and some tea and that goes on almost every day.Then in the evening and throughout the day you will see people leaving the dining hall with bags and bread.The army is so corrupt that almost every man is a thief.

Now to the administration which belongs to the people.The few individuals who have the people's power use it to bully others chiefly privates.Stripes seem to be given to friends instead of those who can do their work.We do not need friendship,we need people who are capable of performing their duties,because if you should ask 95% of the so-called authority what they are for,they do not know.They are stool-pigeons all the time and under dogs who would do everything possible to get a stripe.

We should let them know that power is of the people and not of a few individuals and we want all individual power to cease at once.If they do not give us peacefully we will have to use force to obtain it.Please support the black man's magazine and its editor.

SOLDIERS WITH A GROUSE

MARCUS GARVEY SNR.

When I look upon the people of this country,their naked condition. their dirty and diseased condition,do you think that I,so long as there is a God,could keep my mouth closed and my soul steady,as a black man,and let the Chinaman,the Syrian sap the wealth of this country while our people are in poverty?

I would be untrue to my God,if I did not stand upon a platform of racial righteousness,of racial truth,of racial honour and racial self-respect.

Marcus Garvey,December 1927
On His Return to Jamaica.

DISCHARGING OF CAMERON ON THE 20/7/70

(1) What has Cameron done and why was he run away from the band during the downpour of rain?

(2) Can anyone say they saw him doing anything that really affects certain people in the Defence Force?

(3) Cameron may have gone to the Prime Minister for special reasons, and the return was what the Brigadier heard and said don't do it again.

(4)Have the soldiers of the Defence Force no right to speak to the Prime Minister at all?

(5)Is someone afraid of something? Are they afraid of something leaking out to the public?

(6)An incident happened the same day between a lance corporal and a bandsman.The bandsman said his locker was entered and 50 cents stolen and only one man knew that his locker was open.Some argument between both and the outcome was the bandsman was struck in his mouth.They took both to the Colonel's office and nothing came out of it.He struck a Corporal senior to him with the music stand on our way up Tom Redcam Ave. for our job at Hope Gardens.

(7)Cannot someone speak to him and let him know quick temper causes trouble towards murder?

(8)That person said he can hand in the stripe and fight the bandsman everyday.Nobody said anything or was anything done. So I cannot see what kind of thing will happen later.

(9)Back to Cameron's discharge.They were told that he was following the Black Power movement,and he must be watched all the while.Arguments about Abeng,distributing and sale leader in his Department.

(10)Why has so many things been thrown upon Cameron?.Is he a threat for your people or for the rights of the people of the Defence Force?

(11) I am one person that really know that Cameron speaks the truth and people don't like it.

(12)We will always fight for our rights,even die,until we get it. now on stay alert.The day will come that all wait for.

From a Soldier- Thanks

A SUFFERER'S LAMENT

They tell us to forget
four-hundred years of slaves
We who are scourged with hate
and price upon our heads.
They who have shackled and whipped us
Require of us a song-
Now sing ' oh Bless Redeemer
let Africa be free.'
They tell us to forget

Democracy is spurned
and we should live forever
without the aim of fame.
They tell us to forget
The bill of rights is burned
Nothing to be remembered-
But live as we are now.
Four hundred years we slaved,
we slaved and suffer yet;
Now flesh and bone rebel
To fight for Blackman's right.
Oh how can we forget
Our human rights denied
When swords and gun shall never
hide from the eyes of men
Oh how can we forget
our human's dignity
When white man's days are dying
and Blackman's hurt gets Black
Oh how canwe forget
When justice is profaned
and plea with curse is met
When freedom gate is barred
Oh how can we forget?

GARVEYISM IN THE UNITED STATES IN 1969

by Noel White

As we celebrate the birthday of Marcus Garvey at this time I would like to make a comparison of the behaviour of his disciples in Jamaica and the United States.And since I am writing for Jamaicans whatever detailed descriptions I make will be of what takes place in America.My purpose is not to criticise anyone but merely to give ideas to my readers.

A prominent mark of the members of the U.N.I.A. in Jamaica is their seriousness.Their speakers vary from those who are urbane and gracious to the fiery orators like Mrs Amy Jacques Garvey.This is perhaps due to the enormous task they are undertaking.They are trying to remove the sense of inferiority of those who are black and to replace it with acceptance and pride in oneself.They are seeking to teach Jamaicans to think and they are attempting to build a sense of unity with our brothers in Africa,the United States and the rest of the Caribbean.And at the same time their resources are slender.However,it is likely that what is needed is not only seriousness but also a sense of elan and joy.

I had expected from the numerous tales and so-called histories of the failure of Garvey that the followers of his philosophy in the United States would be hesitant and ashamed before the might of black supremacy and black apathy.But this was not the case.The old Garveyites were not merely confident;they were---and still are-- positively boastful.When they speak of the twenties,when they face the

public at any time they swagger.It is obvious that they passed through a glorious experience that uplifted them for life.Garvey seemed to have reserved his more staid moments for his homeland. In the United States he was a battery charged to the full electri-fying the black people there.

Last year the people of Harlem organised a parade of all black organizations and managed to include even the famous Grambling College marching band.In such events television camera-men take a tremendous amount of film,about one-tenth of which is shown after it is edited.In the case of the march newsreels showed Adam Clayton Powell and Shirley Chisolm,at that time the two black representatives to Congress from New York,being interviewed. The others who were featured were the organizer of the march,a group called Reclamation Site No.1 which led the parade with the red,black and green flag,and a formidable old Garveyite named Peters.

GARVEYISM WITHOUT GARVEY

Last year on the anniversary of the death of Malcolm X those classes at Brooklyn College which had many black students were suspended so that the students could celebrate his achievements.(1) (It was the same at many other colleges).Many of the students wore round buttons with the colours red,black and green but when I asked them who was responsible for originating the group of colours they could not tell me.This is one instance of Garveyism coming down to new generations without a knowledge of Garvey.

These buttons with the colours of the U.N.I.A. are often worn by black youth in New York,especially in Brooklyn,as an indication of militancy of outlook.In other cases the colours are used to prompt pride in self and improve morale.When two young men on the way from high school to college sought to spend the intervening summer in organizing a club to advise against drug addiction and its evils they painted the walls of the meeting-place red,black and green.They also sought to use Garvey's philosophy--love of persons of one's own race---to convince leaders of Philadelphia's youth gangs to bring an end to the gang warfare that was resulting in so many deaths.

MAKING THE LESSONS PALATABLE

In the United States Garvey used to build up the psychological atmosphere for his speeches by the parade of black talent in singing and elocution.In these days the actual removal of concepts of black inferiority is an important element in the cultural field.In drama Ed Bullins of Harlem and Freddie Roach of Newark use the inspirations of Garvey and others in the dialogue without reference to names.But Leroi Jones and Barbara Ann Teer who employ the drama more explicitly to inculcate black pride,and therefore involve the audience more deliberately use the name of Garvey often. For instance there are points in one of Barbara Ann Teer's program where the players say,"We got Marcus and Malcolm".

Every week-end there are functions held by black nationalists that include fashion shows,concerts with African drumming and dances, poetry with the beat of a drum in the background,drama and soul music.Liberation poetry is intended to make the black American look at himself and so are the words of the lyrics.Here again even the posters and leaflets that advertise the events are often done in red,black and green.

Whereas in Jamaica Garvey is thought of for the most part in political terms, in the United States he is regarded by black Americans as the man who stressed the power of economics. To them he is the leader who emphasised that they should set up their own businesses and own property. One of the black credit unions in New York which has grown into a bank was founded by a man who was prominent member of the executive of the U.N.I.A. in the twenties. The exponents of African nationalism don't merely take an interest in events in Africa. They have opened factories and stores--one firm is called the "House of Umoja"-- which manufacture and sell dresses and dashiki, earrings, necklaces and other forms of jewelry modelled on African motifs. And these business places tie in their activities with the various week-end parties by giving fashionsshows or raffling jewelry and other items there.
In sum Garveyism takes a direction in the United States that emphasises enthusiasm and enjoymnet.

(1)Malcolm's father, a preacher and staunch follower of Garvey was killed for his militancy when Malcolm was six; his youth was blasted by the actions of prejudiced businessmen and teachers as well as life in the slums. But he rose from a life of crime to a life as upright as can be found anywhere. Above all he has given black youth in the United States a sorely needed sense of manhood.

MARCUS GARVEY JNR. - CASE.

MARCUS GARVEY JNR. WAS CONVICTED BY THE JAMAICAN POWER STRUCTURE OF MARCHING ON AFRICAN UNITY DAY, 1970. JAMAICA, DOMINATED BY A- WHITE, CHINESE AND MULATTO CLIQUE, REFUSES TO ALLOW THE AFRICAN MASSES TO HAVE ORGANISED DEMONSTRATIONS OF BLACK UNITY AND AFRICAN SOLIDARITY. THE LEGAL HEARING ENDED ON AUGUST 11, WITH A FINE IMPOSED ON THE SON OF THE PROPHET.

THE ACTION IN THIS CASE IS TO BE COMPARED WITH THE LACK OF ACTION IN THE MATTERS OF WILTON 'MR GARBAGE' HILL AND MICHAEL 'MR REFRIGERATOR' MANLEY. FUNNY COUNTRY - JAMAICA!

BEWARE, ENEMY OF MAN!

by Sameeh Al-Qassem.
(Azania News)

If I have to forfeit my bread,
If I have to hawk my shirt and bed,
If I have to work as a stone cutter
Or Porter,
Or Sweeper,
If I have to clean your warehouses,
Or rummage in dung for food,
Or starve
And subside,
Enemy of the Black Man
I shall not compromise,
And to the end
I shall fight.

Go and filch the final strip of my land,
Ditch my youth in prison holes,
Plunder my legacy,
Burn my books,
Feed your dogs in my dishes,
Go and spread your net of terror
Upon the roofs of my village,
Enemy of the Black Man,
I shall not compromise
And in the end
I shall fight.

Enemy of the Black Man!
The signals are raised at the ports,
The air is thronged with beckonings,
I see them everywhere,
I see the sails of the horizon
Striving,
Defying,
The sails of Ulysees are veering home
From the seas of the lost,
The sun is rising
Man is advancing,
And for his sake,
I swear
I shall not compromise
And in the end
I shall fight,
I SHALL FIGHT!

ANY SANE MAN, RACE OR NATION THAT DESIRES FREEDOM MUST FIRST OF ALL THINK IN TERMS OF BLOOD.

MARCUS GARVEY

The Teaching of African History and Languages in Schools.

One of the aims of the Black Power movement has been to promote the study of African History and language in the schools of Jamaica. The A.N.U. took up the matter with the Prime Minister and the Minister of Education. The Ministry reply and a response to that follow. It should be clear to the reader how weak the ministry's case is. We want African history and Swahili, the language of Tanzania and Kenya, now.

MINISTRY OF EDUCATION,
5 SOUTH RACE COURSE,
P.O. BOX 498,
KINGSTON.

26th June, 1970.

The President,
The African Nationalist Union,
12, Mona Road,
Kingston 6.

Sirl

I am directed to apologise for the tardiness of this reply. Your letter of the 27th of October, 1969, addressed to the Prime Minister, was forwarded to this Ministry for attention.

You suggest that steps be taken at the earliest possible date for the introduction of the teaching of African History and Languages into our Jamaican schools.

Something of African History is already being taught in some of our schools. This Ministry is fully aware of the fact that a careful study of Historyl all History, is a sine qua non for all thinking human beings. But life is short and one must, therefore, be selective. First things first. For the Jamaican pupil, clearly, his own history must come first, namely the study of the history of these West Indian Islands. It is also realized that the History of the West Indies cannot be undertaken in splendid isolation. There is inevitably, Europe and Africa.

The Social Studies Syllabus for Junior Secondary Schools does list Africa as one of the continents with which we have very important links and, so, the broad outlines of the history of West Africa is an essential part of that syllabus. The new approach of the integrated Social Studies programme incorporates the several disciplies of History, Geography, Political Science, Sociology and Economics. It is proposed that a Curriculum Guide (for teachers of Social Studies) on West Africa will be published by January 1971 for use in Junior Secondary Schools.

Syllabuses in the High Schools are largely geared to the requirements of the Examinations Syndicate of the University of

/Cambridge.

Cambridge. Bu even in this sector, the study of West Indian history,-which automatically includes something of the history of the African continent,-is almost universal.

This Ministry fully realises that our children need to develop pride in the African part of our heritage. They may well begin to do this by coming to understand that our African heritage did not begin with slavery, and that there are many things, indeed, common to West African culture and to the Jamaican way of life.

The Social Studies Syllabus for Junior Secondary School aims at fostering such an understanding of West African history and culture. Furthermore, the proposed syllabus (in Social Studies) for primary schools requires pupils to explore and collect the folklore of Jamaica and Haiti, - both of which are, of course, almost entirely African in origin -, in their fourth and fifth years at school.

Perhaps, we may now turn to a consideration of the teaching of African Languages in our Jamaican schools. We immediately find ourselves faced with many a knotty problem. Three fairly straightforward questions must be asked and answered, namely -

1. - Which of the many hundreds, if not thousands, of languages, dialects, vernaculars should be taught locally?

2. - Who would teach it or them, and examine it/them?

3. - Why teach an African language (or languages) to Jamaican school children?

Africa communicates internally and with the world at large in English, French and Arabic. We are not forgetting the not-insignificant Portuguese and Spanish colonies, nor the Afrikaans (largely Dutch with an admixture of Malay, French (Huguenot) and English lexical items) of the White South African, but Portuguese, Spanish, Afrikaans (and the Amharic of the ruling caste in Ethiopia) are not continentally significant. English, French and Arabic are.

Now, of the autochthonic languages of Black Africa, as against the largely Hamitic, Semitic North -, the linguistically gifted Jamaican, or Jamaican diplomat working in West Africa, should, we believel consider first and foremost the Akkan group of languages, - Twi Asante Fante -, of Ghana. These are tonal languages, exactly like Mandarin Chinese, where musical pitch radically alters semantic meaning and syntactical structure. Hardly an easy matter to master after early childhood. Morover, in many of the major African languages, it is essential to distinguish between closed (e) and open (ɛ) and between closed (o) and open o(ɔ). We all know only too well that for many Jamaicans dog and daag, box and bax, pot and pat are indistinguishable. Without complete mastery of the spontaneous, easy production of these two 'open' vowel-sounds (ɛ) and (ɔ), it is quite impossible to speak intelligible Twi or Asante, Ga or Evo, Yoruba or Igbo.

A very useful, but not entirely Negro language, Hausa, is wide-

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spread across the middle belt of Africa. It is not particularly difficult and is something of a lingua franca in bartering and trading circles. Hausa could, perhaps, be useful to a permanent resident in, say, the Northern Province of Nigeria. It is not a Negro language, basically,. It is related to Arabic and is written, correctly, in Arabic characters.

The Swahili of East Africa, - particularly Kenya -, has been, to a large extent, arabicized: It is heavily Arabic in vocabulary, even when remaining what it basically is, - a Bantu language. Like all autochthonic languages, it is confined to one particular, geographical area of the continent.

Making a choice of an African Language may well be invidious.

Now, language is essentially speech. Not to be able to speak a language and to understand it when spoken by a native speaker is more than useless in this world of ours. Teachers of any African languages would have to be native speakers. Would they be available?

Finally, why bother? Africa herself is busy making sure that her anglophone sons and daughters learn French and that her francophone children learn English and that her diplomats and specialists learn Arabic. No autochthonic African language is universal in Afica, - the continent of a thousand tongues.

If you so desire I should be delighted to discuss this matter further with you at any time suitable to you.

Yours faithfully,

(C. E. Mullings)
for Permanent Secretary.

REPLY TO MINISTRY OF EDUCATION RE, TEACHING OF AFRICAN HISTORY AND LANGUAGES IN SCHOOLS.

(A) Your plans for the introduction of West African history into Junior Secondary Schools suffer from one major setback. They apply only to the 12-15 age-group and not to the vast number of primary school children many of whom do not continue their education to the Junior Secondary level. Moreover it is at some stage in the child's primary school education that it should be introduced to African history and become conscious of the existence of an African Culture existing before European civilization in the traditional empires of

/Africa.

Africa. This is important not only because of the 'white-biassed' introductory texts which are used but also the environmental factors which ensure that this bias continues. Several examples are easy to come by. The Daily Gleaner and the Star publish 'The Phantom' by Lee Falk and 'Tarzan' by Edgar Rice Burroughs which are nothing short of racist. In addition films which denigrate Africa are not only shown generally in the cinemas but specially organized for children's entertainment. It is at the impressionable school-age that an introduction to African History is most urgently needed. Why start at a late age?

(B) It is very inconsistent to argue that 'our children need to develop pride in the African part of our heritage' and then to deny the need to study at least one African language (see section C) and the relationship between history and language.

(C) The questions which you ask about the teaching of African languages in Jamaican schools are very relevant but should not be restricted to the languages in my proposals. They apply to the European languages now being taught in our schools.

To take your first question; it has always been emphasized that there are 'hundreds if not thousands of languages, dialects, vernaculars' in Africa. This is indeed an exaggeration which would have the same degree of validity if applied to Europe. What has happened in Europe is that national languages have emerged and become official. But hundreds of dialects have always been used and are still being used in Europe. The emergence of national languages in Africa is taking place, apparently rather slowly, because the political aspects of nationhood are themselves slowly developing. Yet we must remember that 'Italian' became the national language of Italy only in this century. In Africa, in spite of the thousands of dialects, we can observe a few of them beginning to assume national significance: Twi-fanti in Ghana and Ivory Coast; Hausa, Igbo, Yoruba in Nigeria (Yoruba in Dahomey too); Mande in Mali; and last but most important, Swahili of Tanzania, Kenya, Congo.

(D) As far as communication is concerned, I am not sure what "continentally significant" is. Arabic is a geographically restricted language like Swahili; there are many more people on the African continent (20 million at least) speaking Swahili than French and English put together. As far as inter-national communication is concerned, Swahili, Yoruba, Twi, are more functional than German which is functional only in Germany.

(E) The next question as to who would teach is of course crucial. I am told that the same problem exists for the teaching of Spanish in Primary and Junior Secondary schools. It would be necessary to begin modestly and humbly. In collaboration with the University of the West Indies and with assistance from sister African countries, we can begin to develop the resources for teaching and examining.

(F) About the linguistic difficulties I do not believe that languages are by nature 'difficult'. A language is difficult only in

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so far as the learner's language may differ radically from it and in so far as the learner lacks motivation. West African languages (and Swahili) share many syntactical patterns with forms of W.I. languages, popularly known as 'dialect', 'creole', or 'patois': e.g. uninflected verb systems, expression of aspect as well as tense in the verb; use of 3rd person plural pronoun to form plural of nouns: di book dem and many others. On the level of pronunciation, Jamaicans have to distinguish (e) and (ɛ) in late, and let and have the open ɔ sound in ugly (ɔgli) etc. Some linguists apparently think, that Jamaica 'dialect' is tonal: e.g. $\grave{\varepsilon}\acute{\varepsilon}$ distinct from $\tilde{\varepsilon}\tilde{\varepsilon}$; di $m\grave{a}n$ $k\acute{ɔ}w$ 'the man's cow' distinct from di man $k\grave{ɔ}w$ 'the bull'. It is not surprising that there will be many features shared by Jamaican 'dialect' and West African languages (such as Twi) since they are kindred languages. We are certain that our school children will not be found wanting in motivation.

(G) As for the question of why teach an African language, it should be placed within the general context of why teach anything about Africa. Once we agree that Africa should henceforth play a major role in our curriculum, a role which should even be exaggerated out of all reasonable proportion in order to fill the gaps of past neglect, we will readily agree that the teaching of African languages should be a major aspect of the new programme. A language is not merely a communication tool to ask for water, or the nearest bus stop in a foreign country. A language is the repository of the history, culture, world view of a people and in order to understand and empathise with a people, a knowledge of their language is vital.

(H) Which language(s) to teach is a matter to be worked out after consideration. I don't agree that a single choice may be invidious. The Italians, Belgians, Portuguese, Scandinavians don't seem to be annoyed that their languages are not taught in Jamaica.

AS THE JEW IS HELD TOGETHER BY HIS RELIGION, THE WHITE RACES BY THE ASSUMPTION AND THE UNWRITTEN LAW OF SUPERIORITY, AND THE MONGOLIAN BY THE PRECIOUS TIE OF BLOOD, SO LIKEWISE THE NEGRO MUST BE UNITED IN ONE GRAND RACIAL HIERARCHY. OUR UNION MUST KNOW NO CLIME, BOUNDARY OR NATIONALITY. LIKE THE GREAT CHURCH OF ROME NEGROES THE WORLD OVER MUST PRACTICE ONE FAITH, THAT OF CONFIDENCE IN THEMSELVES, WITH ONE GOD: ONE AIM: ONE DESTINY. MARCUS GARVEY.

BLACK THOUGHTS THROUGH THE AGES.

WHAT MAKES A PEOPLE GREAT?

Neither property, nor money, nor station, nor office, nor lineage, nor fixed customs in social life, nor the dancing of men, that they are not civilizing qualities in the child's nature of humility. The greatness of peoples springs from their ability to grasp the grand conceptions of being. It is the absorption of a people, of a nation, of a race, in large majestic and abiding things which lifts them up to the skies. These once apprehended, all the minor details of life follow in their proper places, and spread abroad in details and the comfort of practicality. But until these gifts of a lofty civilization are secured, men are sure to remain low, debased and grovelling.....

For to transform and stimulate the souls of a race of a people is a work of intelligence. It is a work which demands the clear induction of world-wide facts, and the perception of their application to new circumstances. It is a work which will require the most skillful resources, and the use of the scientific spirit.

Alexander Crummel, 1897.

GOD LOOKS LIKE US.

Every race of people since time began who have attempted to describe their God by words, or by paintings, or by carvings, or by any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negro believe that he resembles God as much as as other people? We do not believe that there is any hope for a race of people who do not believe they look like God.

Bishop Henry M. Turner, 1898.

AGITATORS ARE FORE-RUNNERS OF CHANGE.

The arsenal, the fort, the warrior are as necessary as the school, the church, the newspaper and the public forum of debate. It is a narrow and perverted philosophy which condemns as a nuisance agitators. It is this sort of people who consider nothing to be sacred which stands in the pathway of the progress of the world. Like John crying in the wilderness, they are the forerunners of change in rooted abuses which revolutionize society. Revolutions are of many sorts. They are either silent and unobservable, noiseless as the movement of the earth on its axis, or loud and destructive, shaking the earth from center to circumference, making huge gaps in the map of the earth, changing the face of empires, subverting dynasties and breaking fetters assunder or riveting them anew. Jesus Christ may be regarded as the chief spirit of agitation and innovation. He himself declared, "I come not to bring peace, but a sword".

L. Eldridge Cleaver, 1962.

BLACK POWER FOR BLACK PEOPLE!!

AFRO-CARIBBEAN UNITY.

For four hundred and sixty years, ever since the Spaniards had imported African slaves from Africa to labour on their sugar estates in Hispaniola we the Africans of the Caribbean have been suppressed, brainwashed, killed, and raped by the caucasian pigs.

Under this vicious form of slavery, we the Africans were denied the legitimate rights of human beings and we were regarded and treated like chattel. The time has come, when we the Africans of this century, must wake up out of this nightmare which has lasted for four hundred and sixty years. It is at this stage that Afro-Caribbean unity is of major importance to the Africans in the Caribbean.

It is now said that we are free because the so-called abolitionistsand that "passionate lover of Africans". Victoria was instrumental in freeing us. But though we are rid of physical slavery - neo-colonialism or economic and political slavery. Emancipation came about not because of agitation by Wilberforce and others and the humane nature of the British parliament but because the British government and British financiers started to realize that "King Sugar" was proving more of a liability rather than an asset.

To understand how neo-colonialism works, one must understand that he who controls the economy of a nation automatically controls the nation. All the Caribbean islands are economically dependent on the Caucasian countries and hence the Caucasians are able to control and make policies for the native govenments. These policies are always designed so that the Caucasian firms get the lion's share of financial profits, while the native governments settle for a small percentag of the profits made, as exemplified in the bauxite industry, the sugar industry, the financial corporations and the industrial sectors of the Caribbean nations. In all of these sections of economic life, the Caucasians invariably have the controlling interests, since there percentage shares are usually 60% and over. Thus they can dictate to the native governments as to what policies, both economic and politicall are to be taken to ensure and entrench Caucasian power in the Caribbean.

These neo-colonialist countries such as Britain and the U.S.A. have so arranged the prices of commodities on the world market so that the prices of raw materials which the exploited nations of the world produce are low and the prices of manufactured goods (which the Caucasian nations produce) are steadily increasing. So the Caucasian countries, as under colonialism, have the whiphand over our economies and over our internal and external politics.

This is why Afro-Caribbean unity is subverted and discouraged by the C.I.A. (enforcerof neo-colonialism,) the Negro leaders and black stooges, and the Caucasian controlled press. So if we don't unite soon we will soon be faced with the "pleasant" prospect of slow starvation, because while the prices of commodities (Caucasian controlled) are exorbitant there is a corresponding low wage schemo which the masses of the Caribbean are forced to accept or die. This is distardly neo-colonialism in

/one of

one of it's worse moods, the mood whereby the African masses are exploited by buying, high priced necessities and along with this being paid cheap wages. So we are merely on a subsistence level, reminiscent of plantation slavery. no wonder the increasing rate of malnutrition among the African 'masses, especially among the most important of all - THE YOUTH, the future rulers of tomorrow.

Why is Afro-Caribbean unity important? It is important because for centuries the Africans in the Caribbean and all over the world have been kept divided and antagonistic towards each other by the divide andrule man. The man fears unity, because the man knows that African unity will curtail and liquidate his former oppressive power and he won't be able to exploit and dictate to the Africans anymore. So at all costs unity is discouraged and subverted by the man's political intrigues, coups to establish and prolong pro-Western governments and the man's highly organized propaganda system.

In the interests of Pan Africanism and Afro-Caribbean unity, there should be no political or economic blocks in Africa and the Caribbean in alliance with any ex-colonial power or any non-African power for that matter unless economic groupings are made under the assagai and cover of a Pan African government, otherwise they will be detrimental to Pan-African unity and growth. We are Africans first and Jamaicans Trinidadians and Barbadians afterwards and we must watch out for the vague and deceptive nationalism presented to us by the black stooges and clergy. Race supersedes ideology and nationality, as shown by Russia (communist and Caucasian) linking with the U.S.A. (Caucasian and capitalistic) to destroy Red China (Communist but Mongoloid). An African becoming a natralized Englishman does not change his race or status, became to the Englishman (the Caucasian) he is a damn uppity nigger who wants to acquire white status. So wherever Africans are in the owrld, specially in the Caribbean we must unite and we in the Caribbean must completely Africanize our governments and kickout the aliens and Negoes. So that under UHURU the political unity of the African Caribbean would create economic and political instability for the neo-colonialists because while Federation has its problems our economic needs cry for an Afro Caribbean block. Interterritorial planning, devolopment of industry and trade could enormously raise the levelof all our African pooplo and bring incalculable economic benefits to all the Caribbean islands. Industrial or other facilities that a country of two million could not afford would be economically feasible for a block of 20 to 23 million.

The scope for mutual planning and co-operation would be endless so while A.S.C.R.I.A. and A.N.U and other Pan African organizations realize the aim and objectives of Afro Caribbean unity and Pan Africanism.

By ASKIA - A Jamaican Youth.

UP YOU MIGHTY RACE !!

MARCUS GARVEY.